Madura OE6

New Guinea OJ1
Makassar OG6
Orang Laut OB4
Malays AN5
Java OE1

N 439 [389 cont.] of the coastal regions. In various parts of the archipelago, however, there are examples of trade serving as the principal means of support for those who practice it. The Buginese and the MK [439] Makassarese, for instance, have been known for centuries as navigators and traders. Even today the Mandarese carry on a lively trade with proas to Singapore, the Moluccas, Batavia, and Padang, which has been able to survive despite the competition proa-trade faces from the steamships (1).

1. See L. van Vuuren, "De prauwvaart van Celebes [The Proa-Trade of Celebes]," Koloniale Studien, Vol. I.

MQ O I 439 Other peoples of the archipelago also have such a special genius for trade that for many among them trading is their principal means of livelihood. The Malayans are first among them, both those of the Riau Archipelago and the Minangkabau; Malayan I [390] traders, as well as Buginese, are established everywhere in Md the large coastal places of the archipelago, while others among J them are traders who travel from place to place. On Java a 438 definite class of traders who make their living exclusively from it is found only in certain places, for example, Koedoes and Koetå Gedé (or Pasar Gedé); the inhabitants of the small island of Bawéan, immediately north of Surabaja, also act as traders throughout the archipelago. While, as elsewhere, the retail trade in the pasar is of great importance to the native economy, even though for many it is a sideline, commission trade and wholesale trade are almost exclusively in the hands of Chinese and Europeans. It is strange that this should be so, since until I 438 about the beginning of the sixteenth century, Java had a 439 monopoly on trade with the Spice Islands, while the Hindu-Javanese, until about this same time, were probably the only wholesalers from the archipelago (1).

1. For native trade viewed primarily from an

123 chosen to remain in office he then goes back to where he
609 came from. This evidently was quite something to them. I always added that this was neither better nor worse, but just a different way of doing things. I think I put the point across. I said that in the United States we had large houses and big buildings because the weather was so cold. But basically the principles were the same. I said that they used bamboo for struts and supports while we used steel. They used clay to work where we use cement. Then I brought up the point that they knew considerable about the United States as a result of having seen many moving pictures. On the other hand, we know nothing about Makassar.

272 At this point, without any pressing business, the Kepala kampong called for some coconut water. We had quite a time about the word coconut milk in English. Someone was told to strip a few coconuts and the coconut water was quite good, although I could see that it would spoil rapidly. It was served in glasses, though Rahim asked first if I preferred it from the
[833] nut directly. In Bontorio it is said that this coconut water causes impotence, but the men drank it.

563 The assistant showed me some silver filigree work. It
326 struck me as mediocre, but I said that it was fine. Later van
● 439 der Wetering, Secretary of the Centrum Cultureel Stichting [Cultural Foundation Center] in Makassar, said that it was poor and made for the tourist trade. They use a kind of tamarind acid to clean such silver work. It is actually quite banal. One fellow said that the Chinese brought the silver
435 from Hongkong and gave it to the smiths. Later they bought the finished article back and sold it. The fellow who was the constructor of the building said that there was much trouble nowadays. He needed a truck but could get one only by paying f.80 per day. But he could make only f.75 per day. When I commented: apa boleh buat [what can be done about it?] they laughed.

829 We talked about mobility and change from generation to generation. I said that in the United States a son seldom followed the trade of his father. Although this was not too clear they seemed to be surprised. They implied that if the father was a smith, his son would be one also.

609 After a hearty farewell, we went back to the Karaeng. He
156 was there, and there were still many people around. We went in and noted that the atmosphere was entirely different. He is a kind of United States business man in type. He is close mouthed and position-proud. Perhaps he was just embarrassed. However, I missed the give and take that was so

few. However, each woman tries to keep one for feasts. 000
During the Japanese period many of the old clothes were 291
ruined and they have not yet been replaced because cloth is 178
now both scarce and expensive. For example, Andi said that 728
the main reason why men wear ordinary shirts is because the old costume takes so much cloth and it is hard to get today. The same thing holds for pants. He agreed that in general the older men still wear a sarong, but that the younger ones tend to wear pants. He said that formerly there would have been much trouble had he appeared at the office dressed in pants and a shirt. But today no one cares because they know that it is hard to get any clothes at all. As for export and [439] ●
import, there never was very much in this kampong so it is hardly worth speaking of.

As for changes in the market place and in market activities, 177
they knew of none except that with buses and bicycles people 489
could go further. The market rings I mentioned before. For- 436
merly, in pre-Dutch time, the local people used V.O.C. [pro- 178
bably Vereenigde Oostindische Compagnie (i.e., Dutch East India Company)--Analyst]coins and also kepeng. Now they still have kepeng, but they use rupiah. Formerly there was some barter and the Kepala kampong described it to me.

As I remember it, five people own automobiles, including 177
four Buginese and one Chinese. Before the war there were 489
three. There are about twenty people who can drive a car. 493
There is much travel by bus today.

As for the economic system, it is mainly individualistic 428
and to some degree runs along family lines. But the main 562
thing is the individual. However, in matters of inheritance 591
it usually runs like this: inherited goods are so divided that 611
the sons get the larger share, and the girls the smaller one. But the girls generally get the house. This is important because the usual practice is matrilocal for residence, though there is no hard and fast rule, and if a man has more property than his wife in his kampong they may live there. Nevertheless, the usual practice is for the man to go to his wife's house or kampong, and later if possible build a house in his kampong. This reflects, possibly, a previous matrilineal state. Andi said that if one's son happened to be mean, he [578]
might refuse to give the house to daughters, but this was not right. I explained primogeniture, and he got angry at the thought of it. This was one of the few times he got really excited. He said that if his brother tried that on him he would fight, and even knife him.